727 when they feel or fear they are being pursued. At night they
[373] guide themselves with torches made with fragments of a resinous wood which they call ouichique-taque, and which the Indians of the Lower Tapajoz know by the name of pau candeia [(Port.) "lamp wood"]. This wood, when dry, catches fire easily; it blazes brightly when carried on the run.

726 Almost invariably these expeditions last so long that the
[263] Indians run out of provisions and subsist on chestnuts rather than manioc flour and sweet potatoes. They suffer long privations; some of them return thin.

It is maintained that the Mundurucu make these forays every year and that they always bring captives.

A very old Indian woman, probably a native of the interesting Tapajoz tribe which gave the river its name and which is now extinct, told me that more than once during her youth [96] the Mundurucu had come down the banks of the Upper and Lower Tapajoz, striking cruelly at the many malocas then extent, cutting enemy heads, and spreading boundless terror throughout the region.

A well-verified tradition also has it that these barbarians once reached the mouth of the Tapajoz, and besieged the fort built by the Portuguese in the Christian Tapajoz village which is now the site of the flourishing city of Santarém.

X

Facts about some native tribes whom the Mundurucu fight and who wander through the valley of the Upper Xingu and toward the borders of Mato-Grosso.

728 The Mundurucu say that they still find many heathen bands
[373] in the extensive regions they roam, and that towards the east there runs a broad and mighty river, full of waterfalls, which they call Canumunzi and the banks of which are inhabited by many pagans.

This must be the Upper Xingu, which is indeed one of the major tributaries of the Amazon and one of those which run closest to the capital of Pará. Its upper course, however, is still entirely unknown.